and those gloated over by the man inclined to doubt, do seem at first sight opposed to one another. They give, in consequence, some appearance of support to that theory which prevailed so extensively for ages in the East among the meditative spirits who dream away existence under a relaxing climate, and according to which there are two parallel or co-ordinate ruling powers in the world ever contending with each other. The speculation is worthy of being alluded to, in so far as it was regarded by some of the deepest thinkers of the East, as furnishing au explanation of events otherwise inexplicable. In modern times, Baylc took refuge in this theory, not because he believed it, but because it supplied him with favourable standing-room, (and this is what the sceptic experiences most difficulty ifl finding, because, in removing the foundation on which all others rest, he also taket away the foundation on which he himself should rest,) from which lie might with greater effect play off his fire indiscriminately or: all sides, against religion and against infidelity, against the believer, and against the doubter too. He and others felt that the theory was so far plausible that it professed to give an explanation of two seemingly opposite orders of facts, while other religion* schemes only furnish an explanation of one of them. It is noi needful to show wherein the weakness of this theory lies. The progress of science has demonstrated to the satisfaction of ever} mind, that laws and events which may seem discordant do ye form part of one compact system, originating in one designing mind. But if we are not to search for two causes of the elfecft exhibited in. the world, we must, on the principle laid down b} Hume, proportion the *one cause* to the character of the *whal* *effect*

* Philo, the advocate of scepticism in Hume's Dialogues on Natural Religion endeavours, upon a survey such as we have presented, to shut

us up into one o
other of four hypotheses regarding the first causes of the
univer.se. " That thr
are endowed with perfect goodness, that they have perfect
malice, that they ar
opposite and have both goodness and malice, that they have
neither goodneHH no
malice. Mixed phenomena can never prove the two former;
unmixed principle'*-
and the uniformity and steadiness of general lawn, seem to
oppose the third. Tli
fourth, therefore, seems by far the most probable."—P. 11. In
these Dialogue
the academic Thoist is represented as having nothing to urge
against this, and th
religious Theist (being a complete caricature) urges nothing
relevant, We r(»jf»ir<
the fourth hypothesis aa completely disproved by the clear
evidences of gnodnt'HM i
the world, and the whole phenomena can be explained on a fifth
hypothesis, bum,
that advanced in the text.